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Further thoughts on the inability of sinners.

AS it has lately been intimated, in a manner sufficiently intelligible, that the writer, in some former observations on the inabillity of fallen men to comply with the gospel, has expressed himself in a manner not well adapted to *common understandings*, an intimation which he little expected, a fit occasion seems to be presented for some further remarks on the subject, which it is hoped will not be of doubtful interpretation.

He is persuaded, that no candid man will find in what he has written, any vestige of that philosophy which supposes "man to be no more than a chain of ideas, volitions and exercises, without any internal cause",—That there is no change of nature in regeneration because "man has no nature to be changed"—"That men have no permanent character, and can have no accountability"—"That every good thought is perfect holiness, and that every evil motion is total depravity," and other absurdities which arise out of that system. On the contrary, he seems to be allowed a place "among those who are not gone quite beyond the utmost verge of all created nature," an admission by no means unacceptable, because it seems to imply, "that he is not entirely out of the reach of argumentation."

He is also satisfied that the candid reader will see no evidence that he is so *wonderfully* mistaken as to deny that sin and holiness are *moral* qualities, that they belong to the *nature* of agents, or, that when men are regenerated they experience a change of *nature* and a *moral* change: or, to maintain that a bad disposition is a good excuse for sin—that "because sin cannot be holiness it is no more sin, or, because a sinner cannot, at the same time be a saint, he is no more a sinner."

It has been intimated that the writer may be one of those who are "*left*" to believe that the unregenerate have *no* power to please God, but if it be so, he

has the satisfaction to be *left* in the company of him who has said, "No man *can* come to me, except the Father, who hath sent me, draw him :" also, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be *able* ;" of him who has said, "They that are in the flesh *cannot* please God ;" of those "*very good* old Divines who have insisted that regeneration must be a *physical work*," and consequently that the unregenerate have *no* power either *natural* or *moral* to change themselves ; and, to mention no more, of him, it may be, who has said, "To see one's self either *without strength*, or without excuse, is very mortifying, to see both at once must be very humiliating, indeed : but both at once *must be seen* by a sinner, before either the justice of the divine law, or the grace of the gospel, can possibly be understood." The difficulty however with respect to him is, to reconcile the position that the sinner has *some kind* of power, but *no* strength ; this however may doubtless be attempted by observing, that the power which the sinner is supposed to have, is *natural* power, and the strength which he is supposed not to have, is *moral* strength, and so the apparent inconsistency will turn out to be merely verbal, an inaccuracy in expression which "wise men sometimes, and the weak very often, are led into" on important subjects, by not sufficiently guarding "against acceptations not intended." If the writer has stumbled upon the true meaning of the clauses, when compared together, the question will still remain, what is meant by the natural power of the sinner to please God ? If by the expression is meant simply, understanding and conscience, by which he is *capable* of the knowledge of God and duty, or, in other words, has *a capacity* for the love and service of God, when a principle of love shall be infused by the operation of the Holy Ghost, it will be readily admitted ; and also that on this account he is greatly distinguished from the *horse* and the *mule* which have no understanding : for, while these cannot reasonably be required to love and serve God, the sinner may, because he perceives the object of love and service, his relation to him, dependence on him, and the fitness of love and obedience to him. But still it must be remembered that this *capacity* is not *power* in the proper sense of the word power: for power relates to event and is connected with it, as its cause: it always carries the notion of efficiency : in God it is underived snd infinite ; in creatures it is derived, limited and imperfect. Those events or effects which God has connected with our volitions, are in our power ; and those which he has not connected with our volitions, are not in our power, in any sense of the word whatever : but God has not connected the event or effect called the new birth with any of our volitions ; for we are taught, in words designed for *common understandings*, "That the Creator of the ends of the earth quickens souls dead in sin, or creates men unto good works, *without the power or proper influence of any means physical or moral*, and that this

great change is effected in a supernatural manner, by the power of God, *immediately.*" But lest the proof now adduced should, by some, be thought inconclusive, one will be added, of undoubted authority, the declaration of the holy apostle: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

If souls dead in sin have *no* power to raise themselves to spiritual life, then they have no *natural* power to do it; and if they have no *natural* power to do it, then they have no *natural* power to serve and please God; and if they have no *natural* power to serve and please God, then they are *naturally unable*, or, which is the same thing, are the subjects of a *natural*, as well as moral *inability* to serve and please God.

The truth is, the creature who is made with a capacity to know God, and is so formed that the perception of him will excite disgust or hatred, or, in other words, is destitute of love to him, is a sinner, a dead soul, and merits condemnation, as an enemy to universal being; and is, in every sense, *unable* to help himself. Let a principle of holy love be infused into such a soul and he will, in a moment, become spiritually alive: the superaddition of this principle in perfection will make him as perfect as a creature can be: or, in words, better adapted, perhaps, to *common understandings*, "A sinner only wants a good heart to have the light of the knowledge of God, in the face of Jesus Christ shine unto him in its ravishing glory." The presence of this principle is holiness, its absence is sin. This is the *willing mind*, and it is accepted according to what a man hath, and not according to what he hath not. Where this is present, its expression will be excused if prevented by any natural impediment, such as "feeble hands or a weak head," but where it is wanting from a creature having capacity for its being and exercise, neither moral nor *natural* inability to obtain it can excuse its want or absence, the wretched creature so remaining must perish, he is fitted for his end, which is to be burned. And why may not God display his righteousness and goodness in destroying such enemies to being, as well as in glorifying its friends? "Hath not the potter power over the clay, of the same lump, to make one vessel to honor and another to dishonor?"

The writer has, he hopes, "A heart-felt conviction of the total helplessness and utter inexcusableness" of fallen man, at the same time. And whatever he may be *left to*, he hopes he may never be *left* to believe, much less to say that God's requiring absolute perfection of such imperfect creatures as have no power to love or serve him, must seem *shockingly unreasonable:* Or, that his condemning to endless tribulation and anguish every soul of man that doth evil, when doing evil is what no soul of man can help, *is excessively cruel:* Or, that his unconditional decrees of election and reprobation, and his having mercy on whom he will have mercy, in effectual calling, is *arbitrary*, *partial* and *palpably unjust*. If by requiring *absolute perfection* of imperfect creatures is meant requiring any thing

more than *perfect love* and such expressions of it as God has enabled us to exhibit, his requirement would indeed merit these epithets; and, in the use of them, this might be, and probably was, the sense intended. But if by requiring *absolute perfection* of imperfect creatures who have a *capacity* for holiness, be meant requiring *perfect love* when they are totally destitute of it, and have no power whatever to obtain it, then the writer dissents from the use of those epithets, or any thing like them, and he hopes to persevere in this, as he finds the Great Teacher, who came from God, has expressly taught, that sinners neither *can*, nor *will*, come to him for life. These terms, in their plain and obvious sense, as they are used, negate all power in sinners, *natural* and *moral*, to come to Christ, and their force can no otherwise be evaded but by departing from their obvious meaning, and giving a metaphysical one as some have done, by saying, that *can* means the same as *will*, and *cannot* the same as *will not*, a liberty which, if indulged, will go far to destroy the use of the bible as the standard of truth.

If this account of the matter should be further objected to, it is hoped the objector will show from the scriptures what that power is which the sinner has, distinct from *capacity*, to love and serve God; and will clearly define it, so that it may be obvious to *common understandings*; for he, if any man, is able to do it; and the writer, on seeing this done, hopes he shall have modesty enough to submit his own understanding to the authority of God, and to join with the Apostle in the devout aspiration, "Let God be true, but every man a liar."

With a view to avoid controversy, the writer will now state in few words the substance of what he has said on this subject, and his present opinion, to wit,

That the new-birth is that change of nature which is the ground of holy exercises—that this change of nature, is, in a general sense physical, but in a sense more appropriate, it is moral—that it essentially consists in the communication of a sense or perception of moral beauty, or, in other words, of divine light and love, which before was wholly wanting—that the cause which produces and perfects this change in the heart, is the physical operation of the Holy Ghost creating the subject anew unto good works, without his power, co-operation or causal influence physical or moral of which for this work he is wholly destitute—that the sinner, though destitute of power, properly so called, has sufficient capacity, without any new natural faculty to be given him, to receive and exercise a holy principle when God shall please, in his sovereign pleasure, to communicate it, a good heart being all that is wanting to his perfection as a creature—and that the inability of the sinner to exercise repentance, faith and new obedience, being a conscious enemy of God and his kingdom, affords no excuse for impenitence, unbelief, and disobedience, nor renders it unjust for God to shew his wrath and make his power known in his destruction.

It was the writer's main object to state the inability of the sinner to love and serve God, and to show that he is blameworthy and accountable, even on the supposition that a *physical* as well as moral change were necessary to enable him to do so; but whether this change considered as an effect produced in the subject, be properly *phys-*

ical, except in the large sense just mentioned, is a question which he has no disposition to controvert.

The strictures which have lately been made, have exhibited the writer amidst a group of absurd opinions, with which he has no concern, but which, contrary, it is presumed, to the intention of the objector himself, the less critical reader would be apt to apply to him, if passed over in silence, he has therefore been induced, with a view to prevent or remove the unfavorable impressions apprehended, to trouble the public with his present remarks: and will only add, that, he hopes there will be no occasion further to pursue the subject.

On the reasonableness of an immediate repentance.

(Continued from p. 50.)

15. FEW things more universally engross the attention of mankind, than a regard to what is considered as honorable and respectable by those around them. Thousands have been led into the commission of enormous sins, and not only so, but to such a course of conduct as was contrary to their natural inclination, and ruinous even to their present happiness, by an irresistible desire to comply with the whims of the fashionable, and the follies of the great. Custom is a tyrant whose sceptre is iron, whose dominions encircle the globe, and from whose powerful grasp few mortals can boast immunity.—As men have generally been evil, they have made language conform to their corrupt propensities, and have often denominated that honorable and glorious, which has appeared base to good men, and abominable in the sight of God. But, my readers, there is such a thing as conduct truly honorable, notwithstanding there are many counterfeits; and it seems no small argument in favor of an immediate repentance, that those who are the subjects of real sorrow for sin, assume for the first time an honorable character.—Can this be doubted? Look around you in this unhappy world, (which, alas, affords numberless instances of every species of wickedness and debasement,) and behold a profligate child, who, though kindly invited and entreated to become obedient and dutiful to his indulgent parents, yet rejects their invitation, despises their advice, spurns at the comfort and plenty which would accompany their favor, and proceeds heedlessly downward to poverty, distress, and contempt. See the hardened rebel treat with indifference the amnesty of his sovereign; or, within sight of the gibbet, tear to pieces with his own hands, a reprieve, or a pardon, procured by disinterested friendship, and granted by unbounded clemency. See an ungrateful wretch neglect and despise a benefactor, who has saved his life, and preserved him from the jaws of famine, whose only motive to beneficence was to impart happiness, and who selected this unworthy object of his bounty, only because he was pre-eminently wretched. How

do these men appear? "Vile," you exclaim at once, "indescribably vile." Would not a change of character, then, be truly honorable in these persons? Could any virtuous being refuse to applaud a change from contumacy and rebellion, to duty, fidelity and gratitude? How then is the case between an obdurate sinner, and his compassionate Creator? How truly base and disgraceful, is his continuance in sin. Repentance is the only proper, the only ingenuous, the only justifiable course which the transgressor can pursue.

Again, repentance is more honorable than impenitence, as it tends obviously and immediately more to promote the happiness of the universe. This can easily be proved in various ways, but as it would involve topics already treated of, and as it is very evident to every considerate person, I shall not dwell upon it.

Repentance is also honorable as it takes the penitent from among a most odious and wretched class of beings, and places him among those who are the most dignified and glorious that the universe contains. Let the impenitent sinner reflect with shame, that he belongs to the miserable class, in which are liars, adulterers, murderers, hypocrites and deceivers, tyrants and usurpers; in which every base, cruel and malignant passion has numberless slaves; in which every mischievous design finds supporters, and every ungodly practice abettors and defenders; in which Cain, the inhabitants of Sodom and Gomorrah, Pharoah, Balaam, Saul, Jeroboam, Ahab, Judas, and vast multitudes of a similar character, have been their predecessors in guilt; to which belong the angels who kept not their first estate, but are confined under chains of darkness to the judgment of the great day; and in which will be included all the enemies of God who shall be sealed over to everlasting perdition! And let the believer rejoice with fear and trembling, when he considers in what a glorious order of beings he is ranked. Let him with unfeigned humility adore the grace which has taken him from his former evil associates, and placed him in a class to which belong Enoch and Elijah, Abraham the father of the faithful, Moses the man of God, Samuel the seer, David and Solomon, the hallowed Isaiah, the plaintive Jeremiah, the ardent Ezekiel, the three worthies expressly distinguished by God himself, Noah, Job and Daniel, and the whole host of faithful prophets, apostles and ministers of the gospel, with all those, in every nation and language, who have believed on their word; who have been blessings in their generation; and who have maintained a stedfast war with all the enemies of God: and what is of far greater consequence than all this, let him adore the grace which makes him a friend to his Creator, Benefactor, Redeemer, and Sanctifier, to the omnipotent and ever-blessed God. Here are objects which afford full scope to a mind emulous of distinction truly honorable. The conqueror of kingdoms might well stand abashed and confounded in the contemplation of the substantial glory, the transcend-

ant elevation to which the least and most despised member of the Redemer's flock will surely arise.

16. A consideration of the great things which God has done for the salvation of sinners, ought to induce every man to renounce his sins, and believe the truth. From the fall of man to the present time, infinite benevolence has been constantly engaged in devising means for the restoration of rebellious creatures to the favour of their Maker, and the enjoyment of happiness. Prophets have been sent, and angels have ministered, and the declarations and predictions of both have been confirmed by miracles almost numberless, to accomplish this desirable object. A people was selected from the rest of the world, defended, preserved, and instructed by the immediate and peculiar agency of Jehovah himself: a law was given and committed to writing declaratory of the will of God, and the duty of man, a law of perfect righteousness which is to remain for ever a transcript of the mind of the Deity; and the glorious Son of God came into the world and by his death made an atonement for sin, that wretched worms of the dust might be sanctified and saved. For the same purpose, the Holy Ghost was sent down, churches were formed, pastors provided, and many brought to believe the truth, and enabled to impart it to others. A faithful covenant has always existed, notwithstanding the floods of ungodliness which have nearly deluged the earth, and swept away almost all the vestiges of real virtue. The scriptures of truth now speak, as the voice of many waters, saying, "Turn ye, turn ye, why will ye die, O house of Israel." Notwithstanding these kind interpositions of Divine Providence, these stupendous works of compassion and mercy, multitudes to whom they are well known, and upon whom they are frequently urged, treat them with cold indifference and systematic neglect. That they ought not to be so neglected is sufficiently evident; and that they ought to be received as proofs of the divine placability and readiness to receive a penitent, admits not a doubt. Oh, that the spirit of grace would give them the proper effect upon our hearts; and that, while pondering upon them, we may feel a proper sense of gratitude to him from whom cometh down every good gift, and of the obligation under which we are laid to use all his favors in such a manner as to promote the good of our souls. Thus shall we meet our Judge with joy in the great day of account, and be admitted into his blessed kingdom.

C. Y. A.

(To be Continued.)

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Continued from p. 168.)

No. V.

REMEMBER that you have a soul of an immortal nature, of more worth than ten

thousand worlds, which is in great danger of being lost, through the temptations of the world, the flesh, and the devil; which therefore must be the object of your solicitous concern, vigilance and care, as ever you value its happiness. Our souls are spiritual, vital substances, endowed with understanding, will and affections, created with an inclination to the body, and infused into it by God, for whom they were made, and by whom they are made capable of endless happiness or misery. Nothing is so worthy of our greatest care and diligence as our precious and immortal souls, and the securing the favor of God, in order to the salvation of them.—To over value present temporal things, that bear a relation only to the body, and the present life, and undervalue the soul, and slight its eternal concerns, is madness that wants a name to describe; it is doing infinitely worse than those who are careful to feed their brutes and leave their children to starve; its great worth appears, in that it will never have an end, but continue as long as God himself has a being; in that it is capable of the moral image and intellectual enjoyment of God here, and everlasting communion with him in glory; in the price that was paid for the redemption of it, which was the sacrifice and death of the adorable son of God; and in the diligence, watchfulness and stratagems of satan to destroy it, who lies in ambush in every place, and like a roaring lion goes about seeking whom he may devour. These considerations shew its worth and value, and should urge us to make the salvation of it the business and care of our lives; we should think nothing too dear to secure it, because the loss of it is irreparable. Let us not debase our souls below their excellent nature and end, by living in animal and brutal gratifications, nor endanger them by the indulgence of any sin. Let not us dying creatures have a thousand thoughts of temporal enjoyments, for one that we employ about our immortal spirits, as if they were things that we had no concern in; but let us act the wise and prudent part in securing a happiness that will last as long as our beings last, and fully complete all their wishes and desires.

No. VI.

REMEMBER that you are a probationer for eternity, and that, as you spend this short moment of time, so it will be with you forever; that as you now sow, so you will then reap.

It highly becomes us seriously to consider, that our lives are short, our souls are precious, our enemies many and powerful, our work is great, and much of it is undone. Time is hasting away apace, and much of it is already lost; hell is terrible, heaven is glorious, God is just; and whatsoever is done for our immortal souls must be done now or never. Being in this case, we have no time to throw away on senseless, idle, and useless diversions; or to spend in sinful, criminal pleasures and indulgences. Let those so employ themselves who have no work to do for God, and no souls to prepare for death, judg-

ment, and eternity. Surely, beings that have the concerns of both worlds to mind, need not be at a loss to employ their time. O precious time! How fearful am I, lest thou shouldest be gone before my faith be strengthened, and my preparation made for death and judgment, by active faith and holy diligence! He that lives by faith, sees heaven open all the way before him, and that cools his appetite for all sensual, sinful sports and pleasures. I cannot think what hearts those men have, who can see time passing, death coming, God ever present, judgment and eternity at hand, and yet live heedless, as if they had nothing to do with time. Certainly that person is not well in his senses, or knows nothing of his God, his end, his work, or his danger, who hath time that lies as a burden upon his hands. Needful, lawful recreations are not to be condemned, such as fit us for the duties of our callings, but wo unto them who cast away their short and precious time in fooleries and idleness! since this is all they will ever have to prepare for their everlasting state. How should our time be valued and improved, since a minute of it can never be recalled? how should it be spent, since every moment brings us nearer to our eternal condition? Let us foresee our dying hour, and employ our moments as we shall wish we had done, when time with us shall be no more.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following letter was written to a young lady who had apparently been brought near to the grave by sickness, but afterwards recovered, and who, while to human appearance, she was in the valley of the shadow of death, entertained an hope of an interest in Christ. Soon after she received the letter, she favored me with a copy. And presuming the author will have no objection, I submit it to your disposal.

June, 1802.

Dear Friend,

BEING enabled, as I hope and trust, by the mighty power of God, to realize the deplorable condition of those, who have not an interest in Jesus Christ; and professing a full belief of the necessity of a renovation of heart to prepare men for the enjoyment of God, influence me to write to you.

The first time I visited you, I had an ardent desire to converse with you respecting the state of your mind. As you was to human appearance drawing towards the close of life, I was anxious to know whether you considered yourself a subject of divine grace, and hoped for heaven only through the atonement of Jesus Christ. But finding persons present, with whom I supposed you would prefer to converse, what little your strength would admit, and who I knew were better able to give you instruction than myself, I contentedly omitted it, though I had just heard you had great

anxiety of mind. On my way home I contemplated on your dreadful condition, if as I feared, you was in an unregenerate state, and evidently not long to live. But I still hoped and prayed, that God in infinite mercy, through Jesus Christ, would renew your heart, and prepare you for glory.

The second time I saw you, I was disappointed, after what I had just heard, to find you had an hope of yourself; and I both rejoiced and feared. I rejoiced, because I hoped you had been born again, and feared, lest you should be deceived, and settle down on a false foundation. Whether you are in a regenerate or unregenerate state, I pretend not to know. But since it is of the utmost importance, that you be not deceived; I, having an ardent desire for your eternal interest, beg leave to entreat you to examine, whether you have the true believer's hope, or that hope only which perisheth. There have been many, you are sensible, who, when they were apparently on their dying-bed, have expressed a hope of a change of heart, and as far as human eye could discern, had become the disciples of Jesus Christ. They manifested a high regard for the Redeemer's cause, and earnestly desired to obtain their health to speak the praises of redeeming love. When out of present danger, they lost their love to God, and their religion became like the morning cloud, and early dew. I do not say your religion will be like theirs. But since that has proved to be the case with others, have you no reason to fear it may be so with you?

In conversing with you, I perceived, if I did not mistake, you wished to obtain your health, that you might manifest that you had passed from death to life. Your conduct will be an evidence to others, of your love to God; but if this be your only dependence, I beg leave to tell you, your religion is false.

Regeneration is essential to salvation; and unless you have been renewed by the agency of the Holy Spirit, you have no part in the sufferings of Christ. Jesus Christ hath wrought out a complete atonement for all who put their trust in him. If you have built your hope on Christ, your salvation is sure. Many have thought Christ was the foundation of their hope, but at length, were made sensible, they were building on their own strength.

Love is the great criterion, by which we may know, that we are the friends of God. "Every one that loveth is born of God." But this love must be exercised towards God, and not towards ourselves. All unregenerate men have a supreme regard for themselves; but the foundation of their love to God originates from a hope, or belief, that he will make them happy. But all, who are the subjects of the new birth, love God, not only because he hath sent his Son to redeem them from the curse of the law, but because his attributes are worthy their highest affections. This is holy love. If you exercise this kind of love towards God, you have reason to believe you are a subject of divine grace. You must hope on no other ground than this. If you have true love to God, you will not be ashamed

to espouse his cause. You will see a divine beauty in all his requirements, will delight in his commands, and will loathe yourself on account of those sins, which are the cause of your doing so little to promote the Redeemer's kingdom. If you are a true penitent, you will rejoice in the prosperity of Sion, and have a tender regard for the friends of religion. You will derive greater satisfaction in the company of the friends of Christ, than in that of his enemies.—Hereby "we know that we have passed from death unto life, because we love the brethren."—The Apostle here means, that those, who have this knowledge, exercise a kind of love towards the brethren, different from that, which unholy men exercise towards each other. He speaks to those, who love the brethren, or true Christian professors, because they are the friends of God, and wear the image of Christ stamped on their hearts. All who love the followers of Jesus, because they are his true friends, belong to that number to whom the apostle addressed himself. If you are a friend to the Redeemer, you will find frequent occasion for humbling yourself before God, for your many transgressions, and implore divine forgiveness. You will rejoice that the Lord Jehovah reigneth, and orders all things according to his holy will and pleasure. It will be matter of joy to you to give up yourself to God in an everlasting covenant, never to be broken; and frequently dedicate yourself, soul and body to him. You will have an ardent desire that sinners may see the error of their ways, and turn to God. For this you will earnestly pray. If you have the love of Christ in your heart, you will strive to imitate his meekness and love; "Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed all things to him, who judgeth righteously." You will, like him, possess a forgiving temper, and freely forgive all your enemies. If you do not forgive, and ask mercy for them, you cannot pray for yourself in a manner, which will be acceptable before God. Would it be fit for God to forgive his enemies, if they forgive not theirs?

If you have enlisted under Christ as the captain of your salvation, you have engaged in that glorious cause, which will finally triumph. Though you may meet with many difficulties and disappointments, you need not fear. All the saints on earth are on your side, walking the same road; all the angels and glorified spirits in heaven are engaged in the same glorious cause, and rejoice that you will soon join them in celebrating the praises of redeeming love; and the Lord Jehovah will never leave, nor forsake you.

Before I close my letter, permit me once more to exhort you, to search your heart, and see if you are not deceived. "The heart is deceitful above all things, and desperately wicked, who can know it." Remember, Satan is taking every advantage to deceive you. If he cannot do it by driving you to despair, he will strive to make you settle down on a false hope. But yield

not to his wiles, nor temptations, but flee from him, as the adversary of your soul. Submit yourself to the Lord Jesus Christ, and take on you his yoke, which is easy, and his burden, which is light.

That God would grant you grace to live agreeably to his will, and at last receive you to himself in glory, is the earnest desire of your friend. G.

Memoir of the Rev. Jeremiah Day.

THE Rev. Jeremiah Day was born at Colchester in the State of Connecticut January 25th, 1737, O. S. His father and ancestors were originally from Hampshire county, state of Massachusetts, were plain farmers, and both the paternal and maternal line were remarkable for their piety. His father being one of the first settlers of Colchester, Jeremiah, when a boy, was employed in the fields during the spring, summer and autumn, and in the winter went a distance of three miles to school.

He early discovered a great attachment to books, which induced his parents to fit him to receive a public education.

At commencement after he had completed his fifteenth year, he entered Yale College, and was graduated in 1756.

After he left College he taught a school in Sharon until the 1st of Dec. 1757, when he commenced student in divinity with the late Rev. Joseph Bellamy, D. D. of Bethlem. After a year and an half's study, some modest doubts as to his qualifications for a gospel minister led him to return to his former employment of instructing a school.—In the spring of 1763, his only brother died, and in his will bequeathed him a farm on Sharon mountain.

Having a taste for mathematics and natural philosophy, he here divided his time between books and hard labor. The aged farmers in that vicinity still speak of Mr. Day as useful to them in their profession, and yet notwithstanding his improved mind, he cheerfully submitted to all the toils of the field. While in this situation he faithfully discharged the office of a Selectman; in October 1766, he represented the town of Sharon in the General Assembly; and about the same time received a military commission.—But God in his providence had designed him for another sphere of action, and prepared him to encounter its self denials by affliction.

Miss Sarah Mills of Kent, the wife of his youth, to whom he had been married about three years, sickened and died in August 1767. Not long before her death he with her made a public profession of religion.—Soon afterwards he renewed his attention to theological studies, under the direction of the Rev. Mr. Smith of Sharon, was licensed as a candidate, and after preaching at several places came to New Preston in September, 1769, and was ordained as pastor of that flock January 31st, 1770.—In the autumn of this year he was married a second time to Miss Lucy Wood of Danbury.

Shortly after Mills, a son by

his first wife, and then his only child, died, in consequence of a kick from a horse. The year following, 1771, his second wife died by whom he had no children. Oct. 7th, 1772, he was married a third time to Abigail, widow of the Rev. Sylvanus Osborn of East Greenwich (now Warren,) by her he had five children, four sons, and a daughter who died in infancy. By his great exertions, prudence, and economy, he educated three of his sons at Yale College, and one as a merchant, who are now all respectable and respected by their fellow citizens.*—What exertions he must have made to educate his sons, and what privations he must have endured to keep peace with a parish which was divided by various denominations of Christians previous to his settlement, may be learned from the means he possessed to support his family.—Soon after his ordination at New Preston he purchased a farm and attended to the cultivation of it until quite the latter part of his life.

He labored considerably with his own hands, particularly in the season of haying and harvest. His natural constitution was uncommonly strong, his health almost uninterruptedly good, till the summer of 1797, when his constitution was very much impaired by a turn of the Erysipelas, brought on by being overtaken and wet in a thunder shower while extremely heated by pitching grain in the field. From this sickness he never entirely recovered.—The salary stipulated by the society at the time of his settlement was 70*l.* annually, to be paid one third in cash, and two thirds in wheat at four shillings per bushel, and iron at twenty four shillings per hundred. Notwithstanding this stipulation he in fact received a considerable part of every year's salary in mechanic's work, and labor on his farm at the ordinary price, without any deduction.—In the revolutionary war he suffered with his brethren. In addition to the usual ministerial indulgences at that period he remitted in the year 1776, five pounds of the nominal amount of his salary. This sum was remitted in the first instance for that year only, but was continued in each succeeding year, not only during the American war, but till his death.—His proposals exhibited to his parishioners were in the following words.

"Considering the greatness 'of the necessary expenses of 'the country at the present day, 'and the difficulty of the times, 'and being willing to contri- 'bute my proportion towards 'the public expenses, and to 'encourage the glorious cause 'in which we are engaged, I am 'induced to give five pounds 'lawful money the present year 'to this society, to be deducted 'out of my salary for the year '1776, which is more than two 'shillings on the pound of all 'my ratable estate. And I fur- 'thermore make declaration and 'promise that all those who are 'bound by law to pay rates to 'me, but profess to be of any 'other religious denomination

* Jeremiah Day, Professor of Mathematics and Natural Philosopy, Yale College. Thomas, attorney at Law, Hartford. Noble, Merchant at New Preston, and Mills, licensed candidate for the Ministry, and Tutor in Yale College.

'from us, if they will produce 'good and credible certificates 'that they have paid for the 'support of the gospel to the 'amount of their rates to me, 'for preaching which they have 'enjoyed within the compass of 'this year, that is to say, from 'the first day of Feb. 1776, to 'the first day of Feb. 1777, shall 'in consequence of application 'made to me for the above men-'tioned year, receive a full dis-'charge of their ministerial tax-'es.—That they should be re-'quired to pay something for 'the support of the gospel is 'reasonable, inasmuch as a 'preached gospel is a benefit to 'civil society, as well as to the 'souls of men.

This voluntary relinquishment of salary to relieve his parishioners, and promise to pay to the society the legal taxes of all dissenters, operated as a direct tax of ten per cent annually on all his ratable property, for thirty years.—It ought, however, to be remarked, in justice to the society, that in the year preceding his death they made him a present of about the same amount which he had annually relinquished to them for their peace and prosperity.

In private life, in the domestic relations, Mr. Day afforded as perfect an example as human nature has produced since families were formed. To his wife, he was all that her fondest wishes could claim or ask: to his children he was the best of fathers. The exclamation of one of his sons on the mournful occasion of his death, to a friend, was as just, as it was pathetic.

"How kind, how tender, how indulgent, and yet how faithful our father has been, four hearts will remember, and while they remember, will swell with gratitude and affection, till every emotion shall be extinct."—In all his intercourse with his people he was grave, serious, and instructive. Wise as a serpent, and harmless as a dove, he was one of the most illustrious examples of ministerial prudence.—As a divine he had a sound understanding, capable of deep research in the science of theology. Though not a fervent and animated orator, he was a solemn and impressive preacher. The serious could not hear him without attention, nor attend to him without improvement. With a clear and luminous method, he loved chiefly to dwell on the great doctrines of divine grace, and the distinguishing truths of the gospel.

To his brethren in the ministry he was a tried friend, and an able counsellor. In ecclesiastical councils and difficulties, his advice was much sought, and improved. Indeed, in this important branch of ministerial duty, he may not have left his parallel.—Always upright in his views, remarkable for punctuality in attendance on all appointments, and able, at once to seize the right point in every question, able to disentangle the most embarrassed subject, clear and conclusive in his reasonings, fellow members in council always felt themselves honored when they found his opinion to coincide with theirs.

Always humble and exemplary, and abounding in the work of the Lord, he appeared to be filled with love for the souls of men, and to have a special re-

gard to the spiritual interest of his own particular people. For many years he laboured with them to little apparent effect, but not long before his death, God granted a very considerable revival and a respectable addition was made to his church.

His brethren in the ministry are witnesses of his strong emotions, when reciting to them the evidences that the pleasure of the Lord was apparently prospering in his hands.—At the meeting of the association of which Mr. Day was a member in May last, the good man attended, as he said, and as it proved, for the last time. His youngest son was examined and licensed as a preacher of the gospel. Although he said little, his tears and expressive countenance, when his son retired, showed that the feelings of the aged Simeon were throbbing at his heart. Though his death was eventually sudden he had been for some time accustomed to consider himself as near the close of life. Hence he took an affectionate and impressive adieu of the association on parting; and conversed with many of his Christian friends with the freedom, dignity and humble submission of one who was conscious that he had fought a good fight, kept the faith, and that the hour of his departure was at hand.

He frequently remarked that death had no terrors to him, and that if it was the will of God, he did not wish to live *beyond his usefulness*. At a time when three of his children were with him, a few weeks before his death, he told them with perfect composure and serenity, that he had but a little while longer to stay with them; that he should soon leave them; that he felt little if any axiety about their temporal prospects, as they would soon follow him to the eternal world. After charging and counselling them as to the one thing needful, he concluded with an affectionate and solemn injunction that they should be prepared to meet him in the world of spirits, and at the bar of the general judgment.

The disorder of which he died, was supposed by his physicians to be the dropsy in the breast. This occasioned considerable difficulty in breathing, and consequent distress. But he can hardly be said to have complained at all. His sufferings were known only, from involuntary expressions of his countenance, from his struggles, and from the mild and simple answers he made to the questions that were put to him. Mrs. Day, however, who watched every breath he drew, and felt every pang that he felt in his sickness, thinks that his sufferings were, at times, extreme.—His strength was not so much impaired, but that he walked across the room, and sat in his chair, a considerable part of the time, on the very day of his death. He prayed in his family every morning and evening during the whole of his sickness, not excepting the last morning of his life.—Did he survive his usefulness?—He died about nine o'clock, Friday morning, Sept. 12th, in the seventieth year of his age.—At the beginning of the evening, being apparently in distress for breath, Mrs. Day asked him, if he would not

have his clothes taken off, and be put to bed? He said "not now." At nine o'clock he spoke to her, as she was sitting by the fire, and said, "I don't care if you do take off my clothes." She went to the bed-side and began to loosen his clothes, when he fetched a sigh and stopped breathing—after a short space he fetched another sigh—and a third—and breathed and sighed no more!!

His funeral was attended Sept. 16th by a large concourse of people, when the Rev. Mr. Starr, of Warren, delivered a pertinent discourse from Rom. viii. 34, "*Who is he that condemneth? It is* CHRIST *that died, yea rather, that is risen, who is even at the right hand of God, who also maketh intercession for us.*"—This passage was selected by the deceased, previous to his death, for the occasion, and is indicative of his favourite subject in preaching, and the great principle, that was the foundation of his Christian hope, in his departing moments. Z.

From the Christian Observer.

On the different kinds of morality.

(Continued from p. 184.)

IN my former paper, I troubled you with a description of several kinds of false and defective morality. I now advance to the definition of that morality which is truly scriptural; and, in doing this, I am not afraid of too much exalting my subject. Morality, it must be admitted, is not a scriptural expression. It is nevertheless a word which may properly be resorted to, in order to denote general holiness, or the practical part of true religion; and it also may imply the whole moral demands of that law of God, which requires a sinless obedience. It has happened indeed that the word *moral*, and also the terms *law* and *lawful* or *legal*, have gone almost out of use in some quarters, except when they are employed in an unfavorable sense. We know, however, from supreme authority, that it is only "when the wicked man turneth from the error of his ways, and *doeth* that which is *lawful* and right," that "he shall save his soul alive." An eminent writer of our own Church, who was a strenuous assertor of the doctrine of justification by faith, and who has also well deserved that title of "the judicious," which he has obtained, has treated largely of *law* in general, and he labors to recommend and exalt it, not to disparage and degrade it. "Of law," says this great author, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." (Hooker's Eccles. Pol.)

Obedience to some moral law is so clearly conducive to the peace and happiness of the

world, that respect seems due to those philosophers and moralists who have laboured, even with imperfect success, to lay down the rules of duty. They have pursued a good object, although they may have in a great measure failed in attaining it.—Still higher praise belongs to the few distinguished legislators, who have been able to reduce savage man into subjection to the laws of civil society; who have known how to melt into one common will, the separate and independent wills of multitudes of human beings; and have endeavored to convert into national honor, and wisdom, and strength, the pride, the craft, and the violence, of insulated individuals.

Moses was a lawgiver. Some unbelievers have acknowledged him in this character, and have pronounced him therefore one of the greatest of mankind.—Let us not forget that he was a person of extraordinary meekness, and that his qualification for ruling over others consisted much in the power of governing himself.

God himself, indeed, was the lawgiver of the Jews; Moses being his vicegerent. How are our ideas of law elevated, by thus contemplating the great Jehovah in the character of a legislator, promulgating laws which were at once moral, political, and ceremonial, for the government of that favored people.—"He gave them his statutes and his judgments, which if a man do, he shall live in them."

Christ is often celebrated in holy writ as a king or lawgiver. He is that "king" whom "God hath set upon his holy hill of Sion," and under his administration the same divine law, which had been delivered to the Jews in tables of Stone, was to be written in the fleshly tables of the heart.

The *moral* part of this law of God is commonly considered as comprised in the ten commandments, and these ten have been divided into two by Jesus Christ. "On these *two* commandments," said he, meaning the commandment to love God which is the sum of the first table, and the commandment to love our neighbor which is the sum of the second, "hang all the law and the prophets." (Matt. xxii. 36.)

The Apostles, in exact conformity with their master, frequently taught that love to God, and love to man, constitute the sum of true morality or holiness; since there is no commandment which love will not dispose us to fulfil. "Therefore love is the fulfilling of the law." (Rom. xiii. 9. &c.) "Now the end of the commandment is charity (or love) out of a pure heart, and of a good conscience, and of faith unfeigned."

How superior to every scheme of the philosophers is that system of the Scriptures, which has thus laid down the principle of love as the root of all morality. "Love is of God," God is love, whoso dwelleth in love dwelleth in God, and God in him."—"By this shall all men know that ye are my disciples, if ye have love one to another."—"Charity" or love is exalted in the New Testament above all gifts, and even above all other graces. "Though I speak with the tongue of men and of an-

gels, and have not charity, I am become as sounding brass or a tinkling cymbal." "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

But it may be said, since love in the heart is the true principle of evangelical obedience, may not a warm feeling of love stand in the place of an exact attention to the law as a rule of life? Did not Christ, indeed, come to abrogate the law of Moses; and is not every believer in Christ freed from it?

Jesus Christ, when he was on earth, perceiving that an opinion not very unlike to this had gone forth, expressed himself in the following manner on the subject. "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil." As if he had said, you imagine that whatsoever Moses and the prophets have taught, is represented by me as having no longer any force or obligation: and that the commandments of Moses, the lawgiver, are repealed because I, the Messiah, am come. Far from it. "I come not to destroy the law and the prophets," but for the very contrary purpose, "to fulfil them;" to fulfil all that has been prefigured in types, or declared in prophecy, concerning me; as well as to pay a complete obedience to all the commandments. And since thus to do the utmost honor to the divine law is the very purpose of my coming, I further declare to you that the respect to this law, which my followers shall manifest, both in word and deed, shall constitute the test of their discipleship; insomuch, that according to the precise measure of their obedience, shall their rank be estimated in that kingdom which I am about to establish: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He shall take the lowest place in my Church. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

When we assume, that the principle of love in our hearts may supersede a careful attention either to the dictates of the law, or to the moral precepts of the Gospel, we are certainly deceived. True love will manifest itself by the performance of those acts, which he whom we love has prescribed to us. It will make us anxious to know all the particulars of his will, and dispose us to meditate upon his precepts. "This is the love of God that we keep his commandments." The commandments of God, indeed, rise high in their demands; but our approbation of them, even in their utmost extent, will be one test of the reality of our affection. It has been affirmed of some of the more ordinary duties of morality, that they are too low for some generous and ardent spirits. Justice, for example, has on this ground been degraded, and generosity pronounced superior to it. Now the precepts of the Bible are sufficiently exalted to engage the noblest feelings of the soul. The Scriptures demand of us not justice only, according to men's ordi-

nary conception of that virtue, but generosity in its most extensive and lofty sense. They require, that actuated by love to our Creator and Redeemer, we should err, according to the world's estimate of things, on the side of a too free and liberal service; that we should carry every virtue to a height which ordinary men will deem excessive and romantic; that we should exercise a degree of patience, forbearance, and forgiveness, which will by no means be approved of by the world; and that we should practise what many will not fail to deem a much too forward and enlarged benevolence. They suggest that we should be more ready to confer favors, than importunate men are to apply for them; more prompt to forgive injuries, than violent men are to inflict them; more willing to bestow our property than unjust men are to spoil us of it;—That if any man compel us to go with him a mile, we should go with him twain. That if any one smite us on the right cheek, we should turn to him the other also, and if any one take away our coat, he should have our cloak also. Mat. v. 39—41.

Scriptural morality, it has already been intimated, carries every virtue to a much higher point, than the morality of the world. As in the days of Christ, it was necessary to the character of a true disciple, that his righteousness should exceed that of the Scribes and Pharisees, (the men at that time in the highest repute for goodness); so now it is requisite, that the virtue of every real Christian should transcend that of the most moral of the unbelievers. Are some of these, fair and honest in their dealings? The Christian, as was just remarked, must be more than honest, he must be beneficent. Are some of them beneficent? He must be very large in his beneficence. Do some of them give freely out of their abundance? The Christian must impart freely, though he should have a scanty income. He must even "work with his hands the thing which is good, that he may have to give to him that needeth?" Do men of the world shew gratitude to their benefactors? Do they love their friends and do good to them? "But I say unto you," says Christ, "love your enemies. Do good to them that hate you, and pray for them that despitefully use you and persecute you." Are unbelievers occasionally candid? The Christian must be not candid only, but forgiving also. He must freely pardon the offences against himself which he plainly sees, knowing that "if he forgives not men their trespasses, neither will his heavenly father forgive him." Are there unbelievers who keep their bodies under some degree of subjection, and whose conversation is usually decorous? The Christian not only "lets no corrupt communication proceed out of his mouth," but he also "speaks that which is good to the use of edifying, that it may minister grace to the hearers." Do some unbelievers support adversity with fortitude? The Christian bears it not with fortitude only, but with pious resignation? He views in it the hand of his heavenly Father.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He can even rejoice in tribulation. "My brethren, count it all joy when ye fall into divers temptations. "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Are there many infidels, sceptics, and worldly men, who would on no account take a false oath? Do some of them refrain from the generally prevailing sin of common and profane swearing? The Christian has such reverence for God, that he will neither lightly mention his holy name, nor trifle with any sacred subject. "But I say unto you swear not at all; neither by heaven for it is God's throne, nor by the earth, for it is his footstool. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." Are many irreligious men unwilling to violate the laws of the land? Are they true and faithful to their king and country? The Christian is subject to the magistrate, not only for wrath, but also for conscience sake. "He renders to Cæsar the things that are Cæsar's, as religiously as to God the things that are God's." He is public spirited in the most extensive sense. He has been taught, that on all occasions, we are "to look not every one on his own things, but every one also on the things of others:" and how can he deny to his country, when it needs his services, that generous aid which it has been his habit to bestow on the meanest individual? His loyalty therefore needs not to be prompted by the hope of title, pension, or place, or even by the humbler ambition of being admitted to an occasional familiarity with the great. He is satisfied with his own modest station: he "minds not high things, but condescends to men of low estate." In short, his plan of life is to give, rather than to receive; to be useful to others, but to want little for himself: to bear injuries, but never to inflict them; to do good and lend, hoping for nothing again; to do well, and when he suffers for it, to take such sufferings patiently, knowing that hereunto he is called. Such is Christian morality. It surpasses that of the most virtuous of the unbelievers. This is one of its principal characteristics: *it "exceeds the righteousness of the Scribes and Pharisees."*

But I proceed to a few other material circumstances in which it differs from the morality of the world.

Scriptural morality regards the heart, and not merely the outward conduct. The New Testament teaches, that the mind which indulges hatred, as well as the hand which is full of blood, brings a man in guilty of murder: that "whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart:" and the very law of Moses has inculcated the same strictness, by saying, "Thou shalt not covet." The morality of lawgivers regards only the overt act; and that of philosophers

is chiefly occupied in regulating the manners: but the scriptures apply themselves to the motive. They represent that morality of the Pharisee, which results from the love of reputation, as altogether corrupted by the principle from which it springs, and as no better than hypocrisy in the eye of God.

Scriptural morality has reference both to God and man. The Scriptures teach, neither a devotion which is unconnected with philanthropy, nor a philanthropy which is independent of devotion. Men have often separated these two principles. Some have laid claim to the love of God, and professed to be his true and acceptable worshippers, in whom the love of man has been by no means manifest. Their worship, however devout or orthodox it may appear, has not induced them to lay aside "all bitterness and malice:" nor has their love of God taught them to abound in alms to their fellow creatures. The Scriptures give no countenance to this error. Highly as they extol both the worship, and the love of God, they require that the love of man shall not be forgotten. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "For if any one see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Others have made profession of a philanthropy which is unconnected with the devout affections. But the New Testament, by means of that great example which it exhibits, of the doctrines which it inculcates, and of the precepts which it delivers, instructs us uniformly to deduce the love of man from the love of our Creator and Redeemer. For our *example*, it exhibits Christ as a perfect pattern, both of piety to God, and of the most active and enlarged benevolence. In respect to *Doctrine*, it represents God as "so loving the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And it then adds in the way of *precept*, "Beloved, if God so loved us, we ought also to love one another."

Scriptural morality is also "without partiality." It was observed, in a former paper, that most men are partial in their morality. They are inclined to just so much virtue as is common in their age, is creditable in their circle, or is thought ornamental in their particular profession.

"A lawyer's dealings should be just and fair:
Honesty shines with great advantage there.
Fasting and prayer sit well upon a priest:
A decent caution and reserve at least.
A soldier's best is courage in the field."

COWPER.

The morality of man is various, local, mutable. It changes with the parallel of latitude. It is of one kind in England, of another in Africa, or in the West-Indies. It is one thing in Europe, another in Tartary or in Egypt. It alters with the other

fashions of the century. It was of one kind in ancient, it is of another kind in modern Rome. It depends on climate, on forms of government, on a thousand accidental circumstances. It sometimes varies even when you have climbed a mountain, or have passed to the other side of a river. In one place the prevailing morality has been modified by the peculiar temperament of some leader of a sect; in another by the policy of some ancient founder of the community. Here it has received an influence from municipal laws, enacted on the spur of some peculiar occason; there from institutions imposed by the sword of a successful invader. In most regions we trace a part of its character to the diffusion of moral and philosophical writings, and even to metaphysical disquisitions: and in some countries, a still greater part to the influence of wealth and luxury, and to that prosperity which had been produced by the stricter manners of a more early period. Human morality has therefore almost endless varieties. It forbids that which should be allowed, as well as allows that which should be forbidden, and abounds with absurdity and contradiction. The morality of the Mahometan permits him to persecute, but not to drink wine: that of the Hindoo, to drink wine without scruple, but not to taste meat. The Jews imagined that it was their duty to *hate* those Gentiles from whom they were required to *separate*. The Romans assumed the right of subjugating all other nations. The Carthaginian tho't that he might lie; the Spartan that he might steal. The ancient sages differed from each other, and there was no prince of the philosophers by whom these disagreements could be adjusted.

But the law of God is consistent and clear, and it speaks with a paramount authority to all. It is made for all ages and countries and climates, for all sexes and conditions; and it has no exceptions or abatements. Like him from whom it proceeds, it is "without variableness, or shadow of turning." Its universal language is, "Thou shalt have no other God but me." "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not covet." "Cursed," says the Old Testament, "is every one that continueth not in all things written in the book of the law, to do them." And the New Testament teaches in like manner, that, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" because "he that said, Do not commit adultery, said also, Do not kill." The ceremonial law of the Jews indeed, as well as their civil polity, were intended to have only a temporary existence; but the moral part of the law of God is of universal and eternal obligation. The Jews indulged a conceit that the mere *knowledge* of this law entitled them to the divine blessing. "They who *know not* the law" they said, "are cursed;" forgetting that "not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." St. Paul, in order to remove this prejudice, assures them, that God "will render to every man

according to his deeds; indignation and wrath, tribulation and anguish, upon every soul of man that *doeth evil*, of the Jew first, and also of the Gentile: but, glory, honor, and peace to every man that *worketh good*, to the Jew first, and also to the Gentile: for there is no respect of persons with God." As therefore there was not one rule of morality, and one mode of final judgment, appointed for the privileged Jew, and another for the unprivileged Gentile; so neither is there now one plan of procedure ordained for the believer, and another for the unbeliever. Christ is appointed to be the judge alike of all. Before him shall be gathered all nations: and the reasonableness of the divine administration will be manifested, on the last day, by the *good deeds* which shall be shewn to have been performed, by those who shall be called to inherit the kingdom; and by the *works of iniquity* which shall be proved against as many as shall be cast out. "Behold," says Christ, "I come quickly, and my reward is with me, to give to every man according as his work shall be."

It deserves also to be remarked, that *scriptural morality is accompanied and characterized by humility*. Vanity, pride, ambition, constitute the chief support of worldly morality: but it is the object of the scripture to remove, not only the spurious virtue which is thus produced, but the foundations on which it stands; and to erect a better superstructure, on a very different, and a much surer basis. In the Old Testament, the terms *fraud* and *wicked* are frequently used as nearly synonymous; and the summary of the duties required of man are said to be, "to do justly, to love mercy, and to walk *humbly* with his God." How admirably calculated to produce self abasement, is that question in the New Testament, "What hast thou that thou hast not received?" And how emphatical is that saying, with which our Saviour opens his sermon on the mount, "blessed are the *poor in spirit*, for theirs is the kingdom of heaven." When there was a dispute among the Apostles, "which of them should be the greatest,"—"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

I would add, that *scriptural morality is inseparably connected with Faith in the Doctrines of the Gospel*; by which I mean, as well those truths that are acknowledged by all who denominate themselves Christians, as those which in modern times have acquired the appellation of *evangelical*.

First then *scriptural morality is connected with the doctrine of a life to come, and of a future judgment*. The morality of those who proceed on worldly motives, necessarily rests on the principle, that virtue is in this life its own reward. Occasionally, however, the sacrifice required by virtue is manifestly so great, and the recompence offered is so

small, that the imperfection of the worldly system stands confessed, and religion is then, perhaps, resorted to, not indeed as a general foundation for all virtue, but as a resource in these excepted cases. Thus, for example, Dr. A. Smith, after representing the approbation of others, and of ourselves, as commonly affording a sufficient motive to good works, puts the case of an innocent man, who is brought to the scaffold by the false imputation of a crime. "Such a man," he says, "is tormented, even by his own indignation at the injustice which has been done to him. He is struck with horror at the thoughts of the infamy which the punishment may shed upon his memory, and foresees, with the most exquisite anguish, that he is hereafter to be remembered, by his dearest friends and relatives, not with regret and affection, but with shame, and even with horror. Such fatal accidents," continues Dr. Smith, "for the tranquility of mankind, happen very rarely in any country, but they happen sometimes in all countries."—"To persons," he adds, "in such unfortunate circumstances, that humble philosophy, which confines its views to this life, can afford, perhaps, but little consolation. Religion can alone administer to them any effectual comfort. She alone can tell them, that it is of little importance what *man* may think of their conduct, while the all-seeing Judge of the world approves of it. She alone can present to them the view of another world; a world of more candour, humanity, and justice, than the present; where their innocence, in due time, is to be declared, and their virtue to be finally rewarded."

I apprehend that the occasions, on which vice and virtue fail to receive their just recompence in this world, are much more frequent than either philosophers or worldly men are accustomed to imagine; and that the religious principle, of which some of them condescend to avail themselves, on particular emergencies, is necessary to perfect all the actions of man, and is never inconvenient or superfluous.

But it is not merely as the general foundation of a system of morals, that the Scriptures teach the doctrine of a life to come, and of a future judgment: they also call each individual to the lively and habitual exercise of faith in these awful truths: for it is a fact which the course of our experience very fully confirms, that a man may admit, and even affirm, these and all the other doctrines of the Gospel, and may pay some general respect to them in the formation of his moral system; and yet may, for the most part, practically disregard them. He may neglect them in the course of his intercourse with the world: he may dismiss them from his thought, at the moment when temptation occurs: or he may habitually deny the practical consequences to which they necessarily lead. He may do this, and yet may claim his place among the orthodox.—The Scriptures provide against errors of this kind, by speaking of true faith, as "the *substance* of things hoped for," as giving

subsistence, and reality to the distant objects of expectation; "as the *evidence* of things not seen," as that evidence or manifestation of them to the mind, which renders them influential, like the things which strike our senses. They further provide against this error, by continually representing a true faith as *faith in exercise.* "By faith Noah being warned of God, *prepared an ark* to the saving of his house."—"By faith, Abram" "went out not knowing whither he went."—"By faith Moses" chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for *he had respect unto the recompence of reward.*" By faith men are said to have borne the "*trial of cruel mockings and scourgings,*" and to have "*wrought righteousness.*" We read in the New Testament of "*walking by faith,*" of "*living by faith,*" and of being enabled to "*stand by faith:*" expressions which all imply that faith is operative, and that Christian morality is the natural and necessary fruit of this principle.

I observed that morality is also most intimately and inseparably connected with faith in those doctrines which are termed evangelical. Is this position questioned? I will endeavor to exemplify the remark by shewing the natural connexion between the evangelical doctrine of *justification by faith*, and the moral virtue of *humility*, a virtue which I select on account of its constituting so principal a part of Christian morality. How then, I would ask, is this virtue of humility to be acquired? Merely by being exhorted to acquire it? Exhortations often fail; and they fail, chiefly through the want of a due preparation of the mind for their reception. Let a man then first be grounded in those great truths which characterize the Gospel. Let him learn the nature and extent of the law of God. Let him be taught that "sin is the transgression of that law," and that he is himself a grievous sinner. Let it be clearly proved to him, that, for all his violations of the law, he is utterly without excuse, and justly liable to punishment. Is there not something humiliating in this lesson? Is not the belief that he is exposed to condemnation calculated to prepare his heart meekly to receive subsequent exhortations to humility? Let him further be instructed "that Christ hath redeemed us from the curse of the law, being made a curse for us;"—"that God hath set forth Christ to be a propitiation through faith in his blood,"—"that he might be just and the justifier of him who believeth in Jesus." Is not this lesson also calculated to affect the heart, and by inclining it to gratitude to dispose it also to humility? Is it not obvious then, that the doctrine of justification by faith has that power of beating down the natural pride of man which the Apostle ascribes to it. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

The invariable tendency of the

doctrines of the Gospel to call forth those religious feelings and dispositions which the Scriptures enjoin; and the no less constant tendency of these feelings and dipositions to produce the actions required in Scripture, might be shewn in a great variety of ways: but I am unwilling to extend a paper which, perhaps, is already too long.

Lastly, I must remark, that *Christian Morality is ever represented in the Scripture as the fruit of the Spirit.* "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—"Do not err, my beloved brethren, every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights." Human morality may be obtained by human strength; but that morality which I have endeavored to describe springs from a higher source. We need not indeed be surprised, that a virtue which perfects us, after the manner in which "our heavenly Father is perfect," should be itself an emanation of the divine Spirit. Worldly virtue is often joined with high ideas of our own dignity, and unassisted powers. It naturally associates itself with self-sufficiency, and pride; Christian virtue, with humility and prayer. The one dwells with complacency on present attainments; the other aspires after increasing holiness, by the help of him "who worketh all in all."

S. P.

Religious Intelligence.

LONDON MISSIONARY SOCIETY.

Letter from the Directors of the London Missionary Society, to the Trustees of the Missionary Society of Connecticut, dated London July 28, 1806.

Christian Friends and Brethren,

YOUR letter dated 20th March, 1805, came to our hands and was read at one of our meetings on the 15th July following. We cannot recognise this without regretting that so much time has elapsed before any answer has been returned to your favor. Yet our silence has not proceeded from neglect, but from a great multiplicity and increase of missionary concerns, in connection perhaps with a want of that systematic appropriation and execution of business, which we have now adopted, and which we trust will enable us to carry on at least an annual correspondence with you, and with every other missionary society.

We are happy to learn that the missionary reports and transactions, which accompanied our last letter, gave you satisfaction and also excited your gratitude to God for the great things he has enabled us to undertake for his glory, and for the extension of our Saviour's kingdom. We shall send with this, succeeding reports and transactions: numbers of the Evangelical Magazine, &c. These will inform in detail, of what we could barely mention in the compass of a letter: and we trust you will unite with us in adoring the Almighty power

which has evidently strengthened and enlarged the concerns of our society; and in supplicating that divine influence and blessing which alone can give permanence to our establishment and success to our operations.

We have to inform you with the sincerest gratification, that the zeal for the honor of Christ, and the earnest desire for the conversion of the heathens, which was evidenced at the formation of the Missionary Society have neither subsided nor abated. Our annual meetings appear to interest the religious public as much as ever. Ministers in considerable numbers attend them from every part of the united Kingdom, and their union and co-operation in so good a cause, occasion a reaction of animation and energy, which is evidently felt in these assemblies, and which continues its operations, when the ministers return to their respective residences. Thus while we are endeavoring to convey blessings to others *we* are greatly blessed ourselves, and while Britain sends far her missionaries to enlighten the darkest and most remote regions of the earth, her churches are increasingly irradiated with divine truth, and burn more intensely with the fire of heavenly devotion. May this collateral interest and blessedness be increased and perpetuated in Britain, in America, and in every country and society in which a zeal for divine glory is felt, and a love to the souls of the heathen is manifested! You will perceive by the detail of religious intelligence in the magazines, that the zeal of our brethren is not confined to one object. It appears to have been lighted at the sacred altar of missionary duties, but the flame has diffused a light on other very important objects, and has excited ardent desires and vigorous exertions for their prosecution and accomplishment.

The Religious Tract Society was the first instance of that reaction of zeal and effort which missionary exertions happily occasioned. We send you the tracts it has published bound for your convenience in three volumes together with an account of the origin and progress of that society. You will be gratified at hearing that three millions of these small but interesting publications have been printed and circulated, and that many instances have come to our knowledge wherein the most serious impressions have been made by them on the minds and hearts of the profligate and impenitent. We also send you a specimen of a new series of that society's tracts which have recently commenced, and which are intended to counteract and destroy the baneful influence of foolish, vicious and profane ballads, stories, &c.

Another institution of still greater interest and importance has lately been founded, and we are persuaded that you will receive with satisfaction and pleasure the two annual reports of the "British and foreign Bible Society" which we now send. You will perceive that high patronage has been obtained and considerable attention excited to this institution: and that already very important benefits

have resulted from its active operations.

In the perusal of the Evangelical Magazines you will also notice the foundation of other plans and institutions of benevolence and utility. These are all honorable characteristics of the zeal and liberality of the British public, and they promise very considerable benefits both to the particular objects they are intended to serve, and to the general cause of national and religious improvement. Besides the pleasure which we hope you will feel at this intelligence, and from these communications, it may be impressed on your minds, that similar efforts on your parts may produce important benefits among your community. We shall be glad to hear that you approve of our means and exertions: but our pleasure will be greatly increased if our example is followed, our plans improved, and consequent encouragement and success attained by our friends and brethren in America.—It will give us pleasure to hear that the obstacles which opposed your benevolent attempts to civilize and to spread the gospel among the heathen tribes on your borders, have been removed or overcome. Your society did well not to despair, but to be watchful of the leadings of Providence, which may open an effectual door, and present suitable means and instruments for carrying on this good work. Your next letter will we hope inform us of your further operations, and we pray that they be such as shall gladden our hearts, strengthen our hands, and excite us mutually to be stedfast, unmoveable and always abounding in the work of the Lord.

We are anxious that our brethren and friends in every part of the world should participate of the sentiments which we most strongly feel, regarding the divine protection and mercy which our beloved country has continued to enjoy. Our state has been afflictive and apparently dangerous. Our enemies have triumphed on the continent, and their power has considerably increased. But every attempt to effect an essential injury in Great Britain itself has proved abortive and discomfited. With that limitation which a sense of our unworthiness impresses on us, we can say "our walls have been salvation and our gates praise." Join with us therefore, dear brethren, in gratitude to God who has been our refuge, our strength, and our deliverer. We unite with you in ardent prayer for the speedy restoration and permanent enjoyment of national peace, and we earnestly intreat the Almighty Ruler of the universe that this blessing may not be removed from your beloved America. It is perfectly natural and suitable to turn from subjects of a general consideration to those of an individual and personal nature. Brethren, it is our desire and prayer that our hearts may be right with God, that while we are endeavoring to enlarge the kingdom of his Son in the world, his spiritual kingdom may be established and prospered within us, that while in society we act upon principles, and with designs of acknowledged honor and utility, we should at the same time personally abound in the fruits of

righteousness and of the spirit, in the more private and insulated relations and engagements of our lives. As we trust that these impressions and desires are scriptural and profitable, we cherish them in ourselves, and we pray that they and every other commendable and holy exercise of the heart towards God, and for personal utility and happiness, may abound in you, that each of us may stand complete in all the will of God and of his Christ, which we are mutually endeavoring to establish and enlarge in the earth, that we may partake of its appropriate blessings in the present state, and enjoy its perpetuity and glory in the heavenly world. The directors of our society tender every Christian and friendly salutation, in whose name and behalf, we remain yours affectionately,

JOSEPH HARDCASTLE, *Treas'r.*
GEORGE BURDER, *Sec'y.*

Report of the Directors to the twelfth general Meeting of the London Missionary Society.

THE directors of the Missionary Society welcome, with unabated pleasure, the return of that period, which renews their intercourse with their christian brethren from various parts of the kingdom: they rejoice in the conviction that to such as feel with suitable gratitude, their immense obligations to their adorable Redeemer, no occasions can be so exhilarating as those which connect the honor of his name, and the enlargement of his kingdom, with the highest interests of the human race.—May his presence and blessing eminently distinguish this anniversary, that the springs of zeal and of love may be abundantly replenished, and every heart be consecrated anew to him!

In pursuance of their duty to the society, the directors will lay before them a summary account of the occurrences which have taken place since they were last convened together; and they trust that it will excite the spirit both of supplication and of thanksgiving to that gracious Being, on whose influence and blessing all our hopes of success are founded, and who has condescended to favor our undertaking with so many proofs of his approbation.

OTAHEITE.

As the first measures of the society were directed to the isiands of the South sea, they have usually placed the missionary station at Otaheite as the first article of their report. They have occasion to regret that the intercourse with this island, through the medium of New South Wales, is much less frequent than heretofore, when the state of that colony required supplies of provisions from the southern islands; so that our brethren, when they last wrote, had not received the various letters which had been addressed to them since the year 1801, as they were detained at Port Jackson for want of the means of conveyance; the only letter from them which has reached us, is dated the 12th of December, 1804; the substance of which is as follows.

The population of the island continues to decrease every year, through the still prevailing causes frequently noticed in former letters. Civilization is making but a slow progress. The chiefs are dissolute; the common people indolent; and both insensible of the value of improvement. The gospel has not yet met with a favorable reception among them; nor do the missionaries perceive that there is any very pleasing prospect that it soon will. Otoo, since the death of Pomarre, has maintained his authority without opposition, and his treatment of our brethren has been affable and kind; but they conceive his favor to be precarious, and liable to be soon turned away from them. They suggest the desirableness of being reinforced by two or three times their present number, recommending the far greater part to be mechanics rather than missionaries; of the latter they conceive, that on account of the small population of the islands, a large body is not necessary. They speak with concern and apprehension of the great increase of fire arms, and the avidity of the natives to procure them, even on very high terms. Otoo, who had been seven months at Eimeo, had, by gifts or force, got into his possession the greater part of the musquets which were in the hands of the common people. It is rumored that he intends to do the same at Otaheite; but it is also said, that those who have them are determined not to part with them but with loss of life.

By the Harrington, which touched there about June, 1804, they received a supply of necessary articles, amounting to 113*l.* 3*s.* 1*d.* which came very conveniently, as those which from time to time had been supplied by the directors, still remained at New South Wales, for want of an opportunity of forwarding them. From the measures which the directors have taken, they have reason to expect that these articles, as well as their letters, would reach them ere long.

They have lately been favored with a letter from the Rev. Mr. Marsden, for whose important services to this mission, they are under the greatest obligations. The intelligence it contains is of a more encouraging nature than they have received from the missionaries themselves, and is in substance as follows: The foundation for the introduction of the gospel amongst the natives of the South sea islands will eventually be laid in New South Wales. The natives embrace every opportunity of visiting this country, "I have used," says Mr. M. "my interest to have them treated well. They seem very anxious to learn our trades. I have stated their situation to the governor, who has been kind enough to interest himself about them. I think much has already been done, if the difficulty of the undertaking be considered. When I have conversed with the natives of Otaheite who are now in this colony, I have been much gratified at the knowledge they have acquired. It appears to me that the missionaries, from their letters, are not sensible what impression they have already made on the minds

of the natives. I have already said much has been done, and I think so."

Mr. Marsden suggests a plan for increasing the intercourse between New South Wales and Otaheite, by means of a small vessel, of about seventy tons, which he thinks would soon be navigated principally by Otaheitans, at a small expense; and which would tend to accelerate their civilization, and so prepare them for a more attentive reception of the gospel. He purposes to give this subject a more particular consideration, and write the directors further thereon.

These worthy missionaries are much entitled to our sympathy, and our prayers. Excluded, for years together, from all communication or intercourse with friends and greatly wearied by disheartening circumstances, they yet persevere with unabated zeal in their important work; and it appears from various testimonies, that they exhibit that excellency of principle and conduct which do honor to the Christian missionary. May their faithful labors be soon rewarded with success! When their reply to the letter written to them in June, 1805, shall be received, the directors will, in all probability, be enabled to form a better judgment respecting this missionary station, than they can at present; it is also probable, that some of the brethren may be inclined to return to England, as the period for this event, (as it respects those who went out by the Royal Admiral) approaches. This would enable the directors to enter on a discussion of several important matters suggested by the brethren; and to regulate the future concerns of this mission, by a more comprehensive and accurate view of circumstances than can at present be taken. In the mean time, they bear these much tried-brethren most affectionately on their hearts, and will continue to administer to their convenience and comfort as opportunities may occur.

NORTH AMERICA.

Although the labours of the brethren, the Rev. Mr. Hillyard at Newfoundland, and the Rev. Mr. Pidgeon at New-Carlisle and Restigouche, in New-Brunswick, may not be considered as essential or prominent parts of the system of missionary exertions; yet the directors have annually noticed these stations, and the preaching of the gospel which is there continued, under the patronage of this Society.

The latest accounts from Mr. Hillyard are very satisfactory to the directors, as they evince his diligence and activity in the good work in which he is engaged. Mr. H's. principal station was at Twilingate; but the Rev. Mr. Morris having left the church over which he presided at St. John's Mr. H. at the particular request of its members has removed thither; and probably has resided there during the last winter, at which season of the year, his labors are necessarily stationary. In the summer, however, Mr. H. itinerates to various places, at a distance from his residence, such as Green Pond, an island in Bonavista Bay, Fogo, Trinity, &c. As these places are not favored with the

stated ministry of the gospel, Mr. H's services are very acceptable, and, it is hoped are productive of much good. On these accounts, and the directors judging very highly of his Christian character, and ministerial labors they have agreed to extend their engagement with him from three to four years: which additional term they are persuaded will be faithfully improved.

The directors have received two letters from Mr. Pidgeon, since the last annnal meeting. They give information that he generally resides and preaches at New-Carlisle during the winter, and at Restigouche in the summer: that at both these places his ministry is acceptable; and that he occasionally extends his services to various vilages in the vicinity of those places. As his exertions are necessarily circumscribed in the winter, he employs his leisure in the acquisition of the French and Indian languages, in order that he may be able to preach to the French catholics and Indians; the former being very numerous, and many of the latter also residing in the vicinity of those stations. The directors are happy to receive this intelligence, as it tends to assimilate his views, and to direct his future exertions to objects which are directly suited to the patronage of this society. And as Mr. P. has requesed, and will certianly need an assistant, when he shall have entered on his labors among the French catholics and the Indians, the directors think it will be expedient to look out for a suitable person, to take a part of the ministerial duties at Carlisle, and at Restigouche.

The connection which subsisted between the religious society at Quebec, and the missionary society, has terminated by the return of Mr. Bentom to this country. But the directors have the pleasure to state, that at their recommendation, and on application from the friends at Quebec, the Rev. Mr. Dick has been sent out by some religious societies in Scotland, to succeed Mr. Bentom in that city.

AFRICA.

In the last report of the directors, it was mentioned that, in consequence of political circumstances, it became necessary that the misionary stations in South Africa should be placed under the care of the Netherland society; the directors whereof had kindly agreed to become the medium through which the correspondence with them was to be conducted. During the last year, the information received has not been so extensive as could be wished; and although, in some respects, it is of a very acceptable nature, yet it is mingled with circumstances which occasion regret. These have arisen from the opposition made by the Boors to the instruction of the Hottentots, prompted by their malignant hatred to the cause of Christ; but covered and enforced by pretences of necessary prudence and caution in respect to institutions connected with and supported by English societies. The respectable governor Janssens, although convinced of the utility of missionary exertions, and that they were entirely sep-

arated from all national views, yet found it expedient to subject our stations both at Zak River, and Bethelsdorp, to some inconvenient restrictions; and afterwards to summon our brethren Dr. Venderkemp, and Mr. James Read to Cape Town, to vindicate themselves against some charges brought against them by the Landrost a kind of sheriff, and the Boors, the bitter enemies of their missionary work.

Some steps which Dr. Vanderkemp had thought himself bound to take in behalf of the Hottentots, most cruelly oppressed by the Boors, had inflamed their resentment, and produced this measure; and after our brethren had convinced the governor of the innocence of their conduct, the Boors threatened, that if he should permit them to return, they were determined to take away their lives; at the same time representing them as friends to the English, and enemies to the Dutch government. Although the governor perceived the falsehood of these charges, yet he expressed the wish that both Dr. Vanderkemp and Mr. Reed, whom he highly praised, would suspend their return to Bethelsdorp, until more favourable circumstances should render it advisable.

Their journals for 1804, contain several pleasing instances of the success of their ministry among these poor heathen, one of which is the following: "A man named Hannes Trompetten was, even so lately as the present year, captain of a horde of plundering Hottentots. One of his sisters, belonging to the same gang, came last year to our institution. In the present year her example has been followed by another sister, and also his aged father. At last, Hannes himself resolved to give up his flagitious employment, and endeavoured with four of his brethren to join us. In this attempt his brethren were killed, and he alone escaped. In both of his sisters the almighty power of God is glorified: the first was baptized in March, the other in April. In that month the Lord displayed his power in the conversion of our people in a singular manner, and we saw therein, eleven, being all women, added to the assembly of those who shall be saved. The whole number baptized in that year appears to be five brethren, seventeen sisters, and fourteen children; in all thirty-six." One they had been obliged to exclude from their communion for immoral conduct, and to dismiss from the instituiton the associate of her guilt.

Notwithstanding the opposition made to the labours of these faithful men, the power of God continued to attend their ministry to the period when they were obliged to leave this settlement, which was in the month of May last. Mr. Read writes on the subject as follows: "Our spiritual work continued till our departure in a prosperous state; and there were added to the church daily such as we trust will be saved. The number of baptized consisted of forty-six grown persons, besides a great many others, of whose conversion we have little doubt. One of the baptized named Kruisman, seems likely to be useful in the Lord's work. He lived with a farmer near us, who treat-

ed him with cruelty, on account of the wish he expressed to come to our institution to hear the word of God. He had for several years been concerned about his soul, and could get no one to tell him who, or what God is. He conceived, however, that what he saw and heard daily, such as murder, drunkenness, adultery, and swearing, could not be pleasing to him. His treatment became so intolerable, that he was compelled to complain to the magistrate, who released him from his oppressor, and allowed him to come to our institution. It was striking to see him while hearing the word of God, with his ears, eyes and mouth open. He however was soon convinced, that the evils which he had seen in others, were his own and he began to be almost in despair that such a monster could be saved. The Lord Jesus however manifested himself to his soul, and filled it with joy and peace in believing. No sooner was this the case, than he returned to his fellow-servants, to tell them what the Lord had done for his soul. This was attended with a blessing to one of them, and he, as a spiritual father, goes daily to visit this child of grace, and encourage him to go on in the good way. He is indeed very zealous, and we should not be surprised if the Lord should do great things by him among his countrymen. These instances of divine mercy are our glory and our joy."

To another friend he writes, "The Lord has favoured me greatly, in giving me to see his work flourish among the poor heathen; many have I seen called out of darkness into light, and many of these favoured with strong assurance of their interest in Christ, their new Lord, so that they often express their longing desire to see him, and be with him. Others have great gifts to recommend them to their fellow sinners, and the Lord crowns their work with an astonishing blessing, to the surprise of all around."

Through the kind providence of God, this missionary station, though for the present deprived of the superintendance of Dr. Vanderkemp and Mr. Read, is not left destitute of the means of grace. These are supplied by the brother Albrecht, (sent over by the society from Holland, in company with brother Kicherer and the Hottentots,) of whom Mr. Read speaks highly, and by the missionary Tromp, who was formerly at Waggonmaker's valley, but has been obliged to leave it by the ordinance of the Dutch government, which forbids missionaries in general from giving instruction to christians or heathens within the limits of the parishes in the colony, and enjoins them to remove to a distance of three days journey from every established church.—These are joined by Mr. Smith, most probably a pious and zealous colonist, of whom however no particular account has reached us, and also by Mrs. Smith, a widow of Rodesand, whose hospitality to our brethren, and zeal for the cause of Christ have long been very conspicuous, and she appears now to have devoted herself, in a more explicit and entire manner to his service among the heathen. The brother and sister Bekker of Stel-

lenbosch, must have fallen within the operation of the ordinance just mentioned, but no certain information has yet been received concerning them. The directors do not see any reason to regret this part of the regulation, which necessarily fixes the labors of the missionary more directly among the heathen, their proper object, than in places occupied principally by nominal Christians.

The station of brother Anderson and Kramer, on the Orange river, among the Corannas, had been considered as beyond the limits of the colony, but they were ordered to appear at Cape Town, and were there with Dr. Vanderkemp and Read. No letters have been received from them; it appears however, from brother Read and Dr. Vanderkemp's letter, that their labours among the Corannas are blessed in an extraordinary degree.

The directors have received the interesting journal of the voyage of Mr. Kicherer, the Hottentots, and the rest of the missionaries from Holland to the Cape; where they arrived in the month of January, 1805; for the occurrences of which they refer to the 13th number of the missionary transactions.—Since their arrival, they have received no letters from them, but are informed through the medium of Dr. Vanderkemp, and of the society at Rotterdam, that Mr. Kicherer, Mr. and Mrs. Vos, and the Hottentots, were returned to their station at Zak river, and that there were very favourable prospects of much good being done to the contiguous heathens. Brother Sydenfaden, and the two brethren Albrecht, who accompanied Kicherer and the Hottentots from Holland, had taken their departure for the country of Namacquas, in order to introduce the word of life among those distant and untutored tribes.

As the Cape of Good Hope is now, through the providence of God, in the possession of the English government, there is the strongest ground to expect that a more direct and powerful sanction will be given to the peaceful and zealous endeavors of our brethren to spread the savor of our dear Redeemer's name among the heathen nations. The brethren Vanderkemp and Read were turning their attention to the important island of Madagascar, or to the kingdom of Mozambique. One of the natives of the latter of these places, who was converted to God by the ministy of Mr. Vos, has been redeemed by this society, and placed under a course of instruction to qualify him to accompany such a mission. The directors having furnished a competent supply for the colony itself, have with great satisfaction encouraged the attempt to be made at one or both of those places; but they are doubtful whether Dr. Vanderkemp will feel it to be his duty to engage in this service, as they have suggested to his consideration another sphere of action of still greater importance, of which some notice will be taken in a subsequent part of this report. The directors have embraced the first opportunity of placing their missions in Africa, under such new regulations as are adapted to the more favor-

able circumstances which now exist there ; and they trust they will hereafter receive more regular and frequent accounts from their different stations, where the power of God has so frequently been manifested in the conversson of the heathen.

ASIA.

It was intimated in the last annual report of the directors, that several missionaries had embarked with a view to establish different stations on the peninsula of India, and in the island of Ceylon ; and the directors have now the satisfaction to mention, that, under the divine protection, most of them have reached the places of their destination, and have entered on their work, they trust under the gracious auspices of their great Master. The incidents which occurred during their voyage, and after their arrival are too numerous to be detailed at present ; but they will be found in the publications of the transactions of the society, and will afford much satisfaction to those who may peruse them. The brethren Ringletaube, Cran, and Desgranges, and Messrs. Vos and Ehrhardt proceeded to Tranquebar in the same vessel. Not very long after their arrival, the brethren Taylor and Loveness reached Madras : and it has since been ascertained, that Mr. and Mrs. Palm have joined Mr. Vos, and his associates at Ceylon. Of these three missions, we now proceed to speak, beginning with that of Messrs. Ringletaube, Cran and Desgranges.

These brethren arrived at Tranquebar early in December, 1804, and were received by several christian friends there with great cordiality. Their anxieties were relieved by the information given them of the encouraging prospects in India, and like St. Paul after his communications with certain christian brethren, when on his journey to Rome, they also " thanked God, and took courage."

In the instructions given to them by the directors, they were recommended to form one missionary station only, and to act together. They were not however so intirely limited to this point, as to be deprived of the privilege of judging, and determining otherwise, if it should appear to them necessary, in order to promote more extensively the interests of the great cause committed to their hands. After much deliberation and prayer, the brethren Cran and Desgranges were inclined for various reasons to remove to Madras, with which their colleague acquiesced, and about the 5th of March, these friends separated, after having settled their mutual love in that ordinance which is alike the pledge of union to the adorable Head of the church, and to each other in him.

On their arrival at Madras, they were welcomed in the most affectionate manner, by different gentlemen ; some in the sacred profession, and others who fill respectable stations in civil society. From these they derived considerable information, as well as countenance and assistance in their work ; and as it appeared to them, in the first instance, probable, that they would pitch their missionary tents in some

part of the interior, where the Tamulean language was spoken, they applied themselves with unwearied assiduity to its acquisition, and made therein considerable progress. On further investigation however, they were induced to fix upon a station, in the Northern Circars, altogether unoccupied by preceding missionaries; and the directors are of opinion that the reasons which they state, justify them in adopting this measure. A second time, therefore, they were called to the painful task of separating from friends, who had manifested towards them every sentiment of kindness and affection which binds the heart in the cords of gratitude and love.

On the 13th of July, Mr. Cran thus expresses himself, in a letter to a friend in the direction of this society. With the Bible in our hands full of promises; with the permission of the honorable the governor in council; and with a number of introductory letters from gentlemen of the first respectability in Madras, my dear brother Desgranges and I are just going to embark for Visigapatnam." In a few days they arrived at that place; and here the pillar of cloud and of fire, which had so long, and so graciously directed their wanderings, appears likely for some time to rest.

Visigapatnam is situated on the coast, in one of the Northern Circars; and the sea breezes render the air refreshing and salubrious. It contains above twenty thousand inhabitants, and in its vicinity are many large villages, inhabited by thousands of the heathen who are sunk in the grossest idolatry. To the right and to the left they have the opportunity of engaging in their missionary services for hundreds of miles. The Telinga language, which is spoken there, extends throughout the whole of the Circars; and prevails also at Hydrabad, Golconda, and Bangalore. This station presents an opening also to the Cattack, and Mahratta countries, where the language is not greatly dissimilar; and so extensively is it understood that a thousand missionaries might employ all their time and talents within its sphere.

The last intelligence received from these brethren, is dated October 16th, at which time they had resided there about three months; and they write as follows: "God has in all things exceeded our expectations. The gentlemen of the settlement, and especially one high in official station, continue to sanction us. Unknown to us, the latter wrote to the governor in council, requesting that we might be allowed some acknowledgment for performing divine service in the fort: in consequence of which we now receive ten pagodas per month."

The directors cannot fail to consider so high a sanction to their residence, and to the exercise of their ministry in that place, as of the greatest importance; and that it demands their gratitude to Him, who has the hearts of all men in his hands, and turns them as the rivers of water whithersoever he will.

The brethren, whilst learning the Telinga language, which it appears is not of very difficult

acquisition, have the opportunity of preaching the gospel in their native tongue, not only to their own countrymen, but also to the descendants of Europeans. They have established meetings three evenings in the week, for the instruction of the latter, who are engaged in military service, and also of their children; and they express their hope that some good effect has already been produced by these means.

On account of the very high rents of houses at this place, compared with the expense of building them, they have requested our permission to erect one, convenient not only for their residence, but for the reception of others who may hereafter join them, and to contain also a school-room. Their estimate of the purchase of the ground amounts to 140*l.*, but they do not mention what the building itself will cost. The directors, however, have placed 200*l.* at their disposal for this object. The missionaries have already opened a school for the instruction of native children; and it appears that their three first pupils are the sons of a Brahmin. The directors are compelled, by the reason before assigned, to omit a number of other occurrences, which will however excite no small degree of interest in those who read the publications which record our missionary transactions, and which they take the liberty to recommend to a more extensive perusal. They cannot, however, entirely leave this subject, without expressing the satisfaction which they have received from the inspection of their journals, which are drawn up with great care and accuracy, and breathe a spirit of deep piety, and devotedness to God, as well as of holy jealousy and watchfulness over their own hearts. Their time appears to have been fully occupied either in sacred exercises, or other suitable engagements; and we have only now to beseech the Author of these influences, that he would confirm and increase them, and, by means of their ministry, diffuse them all around.

The approbation which we have expressed of the journals and proceedings of the brethren Cran and Desgranges, are due also to the brother Ringeltaube, their companion in the mission, to the period of their separation at Tranquebar. What further relates to him, exclusively, we now proceed briefly to narrate.

In his letters and journal are contained intelligence, both of general importance, as it relates to natural history, and the geographical delineation of the boundaries of the different languages, or dialects and also of particular interest in a religious view, from the statement which he gives of the exertions that have already been made by missionaries from the Roman and Lutheran churches. He speaks with becoming gratitude, of the protection which the government in India affords to the endeavors of sincere missionaries; and the assistance which, in some cases, they have actually afforded. He expresses the persuasion, that a still more decided patronage of them, would have the most beneficial influence on its inter-

ests. Tracing the operations of providence, in this respect, he observes, they are slow but sure. "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks into the dust. The missionary aspect of the country is so much changed, since the English came into these parts, that, the Lord helping his servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the gospel, but the Lord in mercy comforts my wretched Pariah heart more and more, as I approach the field of action. He has indeed appeared for us; whom shall we fear? and if we fall in the heat of the battle, before success decides in favor of our beloved leader, we shall only be sorry that we cannot die ten times for him."

This brother after much inquiry, deliberation and prayer, conceives that the intimation of Divine Providence leads him to settle in the south of Travancore, perhaps at Anjengo, to which place he intends to proceed before the rainy season sets in.

Committing him into the care of his heavenly conductor, the directors now take up the communications of the Rev. Dr. Taylor and Mr. Loveless, who were sent out by the society to lay the foundation of a missionary establishment at Surat. They went out in the American ship Allegany, in company with Mr. Smith the owner, and his lady; to whose kind attention to them during the voyage, they bear a cheerful testimony. They arrived at the Cape of Good Hope on the 20th April, and remained there twelve days; during which time they were refreshed with many interviews with other missionary brethren, among whom were Mr. Kicherer, and the Hottentot brother and sisters, John, Martha, and Mary; the former imparted to them much important information concerning the best mode of conducting missions, and of instructing the ignorant heathen. Dr. Taylor speaks of him as a most valuable missionary, possessing every thing that is useful in that character, eminent piety, gentle dispositions, fervent zeal, extensive knowledge, and deep humility: breaking away from these beloved friends, with the pensive impression that they were not likely to see each other again till they shall meet in the house not made with hands, they set sail for India, and reached Madras on the 24th of June. Here they were agreeably surprised with meeting their brethren Cran and Desgranges, who introduced them to that circle of friends to whose generous patronage they had been so highly indebted, and who received them also with equal cordiality. In frequent conferences which they held together to consider in what way they could best promote the object in view, it appeared to them of great importance that an attempt should be made at Madras to preach the gospel to the English, and the half cast people, many of whom appeared anxious to hear the word of life; the result was, that Mr. Loveless should with this view remain there, while Dr. Taylor should proceed to Bengal previous to their going to their station at Surat. In this journey he would visit the missionary settlement of our Baptist brethren at Serampore from whom he would derive much valuable information, the fruit of their long experience. The directors cannot mention these friends without acknowledging their great obligations to them for the many proofs of kindness and Christian love, which in the most cheerful manner they have manifested towards the brethren sent out by this society; and their satisfaction also in perceiving that the utmost affection reciprocally prevails between them, as becomes the subjects of one Divine Sovereign, and the members of one spiritual family, undiminished by distinctions of inferior moment.

The importance of Madras, as a missionary station, so forcibly impresses the mind of these brethren, that they most earnestly intreat a person properly qualified may be sent out to reside there, and intimate, that should such a one come to Madras, there is reason to believe he would be well received, and lib-

erally supported. Mr. Loveless expresses his sense of his own unfitness for this situation, and that nothing less than the most urgent considerations could have induced him to comply with the importunity of friends to remain there till Dr. Taylor's return. The directors feel the importance of this station on various grounds, and will rejoice to have an early opportunity of supplying it suitably, that the brother Loveless may be at liberty to join Dr. Taylor, agreeably to his wish, and original destination. They will terminate the account of the proceedings of these brethren by the following extract from their letter:

"Thus, honored fathers and brethren, while you acknowledge the goodness of God in opening such prospects, you no doubt will use every exertion to send missionaries into this extensive field. The voice of an approving Providence calls upon you in particular, not to let the favorable moment be lost. It is also the call of thousands and of millions of poor heathens, to stretch out the hand of mercy for their deliverance. Were the christians in Great Britain to behold the gross superstition, and complicated misery of the heathen in this country, they would be roused to such strenuous exertions as were never made before."

(To be continued.)

ORDINATION.

ORDAINED, on Wednesday the 5th ult. to the work of the gospel ministry, in the first Ecclesiastical Society in Farmington, the Rev. Noah Porter, jun. The public exercises were performed by the following ministers, members of the Council convened on the occasion. The Rev. William Robinson, of Southington, made the introductory prayer; the Rev. Timothy Dwight, D. D. Pesident of Yale College, preached the sermon from Acts xxiv. 25, on the manner of gospel preaching best adapted to its use and end, in which the preacher displayed much learning, judgment and taste; the Rev. Cyprian Strong, D.D. of Chatham, made the consecrating prayer, while, with him, the Rev. Timothy Pitkin, of Farmington, the Rev. John Smalley, D. D. of Berlin, and the Rev. Rufus Hawley, of Northington, imposed hands. The Rev. John Smalley, D.D. gave the charge; the Rev. Rufus Hawley gave the right hand of fellowship, and the Rev. Asahel Hooker, of Goshen, made the concluding prayer. The several parts were performed in a manner appropriate, solemn and impressive; the audience was very numerous, silent and deeply attentive through the exercises which were uncommonly lengthy. The music, performed by a numerous choir, led by Mr. Eli Robberts of Litchfield, Musician, was highly finished, and contributed much to the delight and solemnity of the religious service. The good hand of God is visible in repairing, so soon, the loss this people had sustained in the death of their late worthy Pastor, in the happy union which at present prevails, and in the prospects presented to both minister and people.

Donations to the Missionary Society of Connecticut.

Nov. 6.	Rev. William Graves, contributed in new settlements,	$ 31 1
7.	A Friend of Missions,	00 50
12.	From C. Y. A.	2
		$ 33 51

In the Magazine for October, the reader will please to correct the following errors,

Page 144, column 1, l. 10 from top, for externally read *extremely.*
145, ——— 1, l. 6 from bottom, for inquiries read *inquirers.*
146, ——— 2, l. 25 from bottom, for violent read *silent*
147, ——— 1, l. 14 from bottom, for convene read *converse.*